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everything that comes in contact with him low and vulgar. At the same time, he possesses an unusually penetrating intellect, which peers into the depths of human sensuality and selfishness. He does not believe in the good; he regards it as a mere external layer of reality; behind it are vulgarity and baseness, the kernel of human nature. He scoffs at religion and the love of truth; his philosophy is the philosophy of sceptical nihilism: *je ne crois rien, je ne crains rien, je n'aime rien.*

But his efforts to ensnare souls utterly fail; he is and remains *der dumme Teufel*. Gretchen sins and sins grievously, but her sin does not debase her, does not drag her down; she suffers remorse and makes atonement by accepting her punishment. Faust too is saved in spite of the devil's machinations. He owes his salvation to several things: to his aversion to the low and vulgar, to his noble discontent, to his feeling for the beautiful, true, and good.

Goethe's drama portrays the conflict between the two phases of human nature, the spiritual and sensual. These two elements are combined in Faust: *Zwei Seelen wohnen ach in meiner Brust*. The play expresses this thought: The good is more powerful than the evil, the spiritual side of man stronger than his animal nature. The evil is the negative phase of existence, the non-being; the good is the real, *realitas* and *perfectio* coincide. In the evil the good becomes conscious and sure of itself; the evil is necessary to bring out the good, it is one of the essential contrasts of life; life is impossible without. *Faust* is therefore a poetical theodicy. It represents Goethe's own view of life and is an expression of his own character. Goethe has perfect faith in human nature: "I believe in God, in nature, in the triumph of good over evil," he once said to Eckermann. His is a positive nature; the desire to sit in judgment and condemn is foreign to him. In fact, his own *Weltanschauung* is diametrically opposed to Mephistopheles's nihilistic pessimism which sees all things *sub specie mali*.

In an Appendix Professor Paulsen prints an admirable little essay on *The Ironical Element in the Position and Speech of Jesus Christ*.

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Spencer and Spencerism. By HECTOR MACPHERSON. New York, Doubleday, Page & Co., 1900.—pp. x, 241.

The object of this book is to give a general view of the evolutionary philosophy as taught by Mr. Spencer, with some account of Spencer himself, and of the origin and progress of his life work. It is written with the approval of Mr. Spencer, yet the author assumes the sole responsibility for it, and says: "The book is by no means a slavish reproduction of Mr. Spencer's writings. Taking my stand upon the fundamental ideas of the Synthetic Philosophy, I have used them in my own way to interpret and illustrate the great evolutionary process" (preface). Mr. Macpherson does

not enter into details at all ; but devotes himself entirely to the main principles of the Spencerian system, with only such reference to particulars as is necessary for understanding the principles. Moreover, although the author does not say so, his book really presupposes in the reader some knowledge of Mr. Spencer's works, or at least of the evolutionary doctrine in its various applications ; Mr. Macpherson's object being to show the nature and significance of that doctrine, rather than to describe the evolutionary process itself. This work he has done well, with evident love of his subject, and in a lucid style and with considerable expository skill.

To most readers, however, I think the earlier chapters of the work, giving a sketch of Mr. Spencer's early life and education, will be found the most interesting. I must refer to the book itself for the details, but there are two points connected with Spencer's education which are worthy of notice, and which Mr. Macpherson himself dwells upon. One of these is the fact that Spencer's failure to receive a university education, which some writers have thought detrimental to him, was caused by his inaptitude for classical studies. Mr. Macpherson, however, does not think that the lack of university training was any disadvantage in Mr. Spencer's case, except in one respect, namely, that "he was compelled to face not only a hostile public, but the insidious opposition of university cliques, who could not bear to see a new thinker of commanding power step forward into the intellectual arena without the hall-mark of university culture" (p. 13). The other important fact in Spencer's education was his failure to appreciate the religious side of life. This was not due, as in Mill's case, to his being excluded from religious influences, for his parents were both religious people, and he was for some years under the care and teaching of his uncle, who was a clergyman. On this point Mr. Macpherson says: "There is nothing in Mr. Spencer's writings to show that religion had ever taken vital hold on him, as it did some of his noted contemporaries. . . . In conversation I once asked Mr. Spencer if, like George Eliot, he had first accepted the orthodox creed, then doubted, and finally rejected it. His reply was that to him it never appealed." Most readers, I think, will agree with Mr. Macpherson when he adds : "To this lack of receptivity must be traced the error into which Mr. Spencer fell in his *First Principles* in supposing that science and religion would find a basis of agreement in recognition of the Unknowable. The terms proposed by science resemble those of the husband who suggested to the wife, as a basis of future harmony, that he should take the inside of the house and she the outside" (pp. 9, 10). Mr. Macpherson himself, however, though he seems to appreciate the religious side of life, has evidently failed to reach a philosophical solution of religious problems, and ends his discussion of the subject with the remark that "the place hitherto occupied by theology will henceforth be taken by science" (p. 199).

I have no space to dwell at length on the author's outline of the Synthetic Philosophy, nor is it necessary to do so, as his exposition follows the lines

of Mr. Spencer's own works, with which the readers of this REVIEW are familiar. He treats of the fundamental ideas of Spencerism as set forth in the *First Principles*, and then goes on to speak, of the evolution of life and of mind, of the economic, political, and ethical evolution of society, following, of course, the lines laid down by Spencer himself, and of the evolution of religion. The book closes with an estimate of the philosophical and religious significance of Spencerism as a whole. With regard to Mr. Spencer's biological doctrines I am not competent to speak ; nor have I space here to enter on any criticism of his psychological views, or of his extended and laborious treatment of social and political questions, interesting as such a discussion might be.

But one of his psychological doctrines, which has a bearing on philosophy, deserves a brief remark, especially as Mr. Macpherson deems it of great importance. I refer to the doctrine that what are called necessary truths are the product of the experience of our ancestors extending through ages, and registered in some unaccountable way in the nervous system, until they now appear to be innate forms of thought. This theory is termed by the author of this book " Mr. Spencer's great philosophical contribution, whereby he revolutionized the science of psychology by bringing to an end the historic feud between the intuitionists and the experimentalists " (p. 113). I am obliged to tell Mr. Macpherson that philosophers and psychologists regard that particular theory as little better than nonsense, and as being its own refutation.

That Mr. Spencer has done useful work in various departments of thought is universally admitted ; but the question arises whether his work can properly be termed a philosophy. Mr. Macpherson of course deems it so, but according to his definition of philosophy as given in this book, it is not. He says : " Science has been defined as the systematization of our knowledge of phenomena. In a word, science deals with the modes of existence ; philosophy with the nature of existence " (p. 30). Now, if that is true, and it certainly contains a large measure of truth, Mr. Spencer's system of thought is not a philosophy ; for he expressly repudiates the attempt to explain the nature of existence. The nature of matter and force, of life and mind, is in his opinion utterly inscrutable ; and at the heart of things he postulates an Infinite Power which is and must forever remain unknowable. Moreover, evolution is not a law, but a process, not a cause but a series of effects ; and, consequently, the evolutionary scheme is descriptive merely and not explanatory. For these reasons I cannot regard the Spencerian doctrine, even admitting its truth, as a philosophy at all, but only as a coördination of the sciences ; and this, I believe, will be the verdict of posterity.

JAMES B. PETERSON.

Psychology : Empirical and Rational. By MICHAEL MAHER. Fourth Edition, rewritten and enlarged. London, New York, and Bombay, Longmans, Green & Co., 1900.—pp. xvi, 602, xii.